

NATIVE PAPERS IN BENGAL

ON

FOR THE
Week ending the 3rd November 1906.

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I.—FOREIGN POLITICS.

THE *Roznama-i-Mukaddas Hablul Mateen* [Calcutta] of the 22nd October says that the Persian merchants at Constantinople protested against the illegal taxes exacted from them by the consular body of Persia. It also says that the Persian people in general suffer great hardship at the hands of that body.

The same paper publishes the rules regulating election of the members of the Persian Parliament, and congratulates the Shah on his being able to frame these rules in so short a time. The paper hopes that His Majesty's efforts will end in success.

2. In noticing the ensuing visit of the Amir of Kabul to India, the *Bharat Mitra* [Calcutta] of the 27th October remarks:—

At last Lord Minto has also got an opportunity to hold a splendid Durbar after Lord Curzon. At any rate, a precedent has now been created for Durbars.

The paper quotes a verse from the *Oudh Punch*, which means:—

If we had pomegranates from Kabul, all of us would share them, but what is it to us if the Amir comes? It will be Lord Minto who would alone enjoy the visit.

ROZNAHA-I-MUKADDAS
HABUL MATEEN,
Oct. 22nd, 1906.

BHARAT MITRA,
Oct. 27th, 1906.

II.—HOME ADMINISTRATION.

(a)—Police.

3. The *Barisal Hitaishi* [Barisal] of the 21st October condemns the conduct of the local police in having celebrated last *Kali Puja* day with festivities (to which they invited members of the local public; of which dancing and music by public women formed a prominent part.

BARISAL HITAIISHI,
Oct. 21st, 1906.

4. The *Hitavadi* [Calcutta] of the 26th October has the following with reference to the recent scheme for policing the rivers:—

HITAVADI,
Oct. 26th, 1906.

Mr. Bramley has suggested that the men to be appointed officers of the River police should be given a training in their duties. Otherwise, in his opinion, the police might oppress and accept bribes from inoffensive *mahajans*, with consequent injury to trade. This fear of Mr. Bramley's is not unreasonable. People are already harassed by the depredations of thieves and dacoits. If, in addition, the police also are to begin oppressing, the misery would be boundless. We trust the authorities will give this point careful consideration. A further matter for consideration is the source from which the not inconsiderable outlay which will be necessary for this scheme will be drawn.

5. The *Howrah Hitaishi* [Howrah] of the 27th October has the following:—

HOWRAH HITAIISHI,
Oct. 27th, 1906.

The suggested reform of the River police.

It is not unknown to our readers that now-a-days, owing to the depredations of river dacoits, trade by water has in a manner become impossible in many parts of the country. When frequent depredations by dacoits are reported every year on the Hooghly itself, in the neighbourhood of Calcutta, mention of what happens on other rivers may well be avoided. Although Government keeps up a river police, that is not adequate for the suppression of such dacoities. We hear that the attention of the authorities has been drawn to this matter, and that, with the object of so reforming the river police as to enable it to prevent the depredations of river dacoits, an officer of experience, Mr. Bramley, has, after protracted inquiries and careful consideration, submitted to Government certain new suggestions embodying courses of action. We hope Government will give these suggestions careful thought, and lose no time to make the rivers, *nallas*, canals and *bhils* of Bengal navigable and safe.

6. The *Swadesh* [Calcutta] of the 29th October has the following:—

SWADESH,
Oct. 29th, 1906.

"Increase of river dacoity."

Recently there has been a recrudescence of river dacoity in Bengal. The country has at

present a much larger commerce than it had before. The value of the annual river-borne trade is about 64 crores of rupees, and about 2 lakhs of boatmen are engaged in 64 thousand boats. And there is no end of piracy; murders also are not infrequent. Even the European merchants forming the Bengal Chamber of Commerce have become anxious to see the strength of the river police in the country increased. Motor-boats, steam-boats, &c., should be used for the suppression of the pirates. The initial expenditure on account of these reforms will amount to 13 lakhs and 18 thousand rupees, and the recurring annual charge will be 5 lakhs and 20 thousand rupees. However that may be, the best way of suppressing river dacoity is to register boats, and the attention of the Government has been directed mainly to the question of such registration. A keen eye should be kept on this important matter.

BHARAT MITRA,
Oct. 27th, 1906.

7. The *Bharat Mitra* [Calcutta] of the 27th October, having received a copy of the memorial submitted to the Deputy Commissioner of Saugor (Central Provinces) by the

A memorial.

local Hindus praying for protection from the oppressive conduct of the Muhammadans there, warns the latter against the mischief arising from their quarrel with their neighbours, the Hindus, since the Government would never fail to punish the guilty party, while enemies would only laugh at them. What is then the use of this turbulence against those with whom they have been living in amity so long?

BARISAL HITAIISHI,
Oct. 28th, 1906.

8. The following is taken from an article in the *Barisal Hitaiishi* [Barisal] of the 28th October reviewing the Government Resolution on the last police administration report for Eastern Bengal and Assam:—

Government Resolution on the last police administration report for Eastern Bengal and Assam.

Mr. Hare has discharged what was Sir Bampfylde Fuller's duty. Probably the Resolution had been already drawn up when the change in the head of the Government took place and Mr. Hare has contented himself with simply signing it.

There are many strange and curious statements in this Resolution. The entire police force has been lavishly praised by the Lieutenant-Governor. One can understand that it requires the possession of great "tact" on the part of the police to get up prosecution witnesses with great difficulty in many cases, but one cannot quite see what kind of "forbearance" the police have exhibited in their dealings with the public in the course of the year under review. Were they, like the public, "passively resistant"? Is any case known where the police, while sought to be assaulted, calmly submitted themselves to assault?

The institution of Mr. Savage's scheme of rural police has produced the result which it was expected in many quarters to produce, viz., that many petty disputes amongst the villagers which used hitherto to be settled amicably are now no longer so settled. As the report puts it—

"This system has certainly led to information being more regularly given of petty offences.

The effect has been that the total number of cognisable offences reported to the Police appears to have increased from 44,003 to 49,305. And of this increase, about half may be ascribed to the use made in Dacca and Tippera of the facilities of reporting to the President of the *panchayat*.

The public can now understand with what beneficial purpose Mr. Savage's system of Presidents of *panchayats* was instituted, and what immense good it will do to the country. The introduction of this system into two districts alone (Dacca and Tippera) has resulted in an increase in the number of cases by 5,000. Let the people therefore cordially welcome its introduction into all the districts in the country.

Finally, as regards the military police, the following occurs in the Resolution:—

"The record of the Military police for the year is most satisfactory. . . . In Dacca and Barisal the Military police deputed to preserve peace showed great restraint and good discipline."

Seeing that it is the Military police who, in the course of the year under report, have repressed the so-called disquiet in the country, to praise those who have rendered such signal assistance in those days of troubles

is only an expression of gratitude. And exaggeration often comes naturally when gratitude has to be expressed. If the owner of a blood-thirsty dog, after having set his dog on an inoffensive passer-by and got him bitten and wounded, proceeds to write in his diary, "My dog is a very quiet animal," then others may disbelieve that statement, but cannot wipe it off the page on which it is written. If, quite unexpectedly, groups of Gurkha policemen have terrified quiet and unsuspecting passers-by, beaten them mercilessly, have in some cases drawn blood and have in others forced entrance into people's homes and wounded them there with sharp daggers, in all that they have shown the height of restraint. For, in truth, that these blood-thirsty dogs, who were acting under the orders of the officials, did not on that day actually slaughter hundreds upon hundreds of citizens is proof only of their restraint. What right have we to object if Mr. Hare calls this "restraint"? But what we have a right to point out is that in the midst of a population amounting to lakhs, no more than a hundred Gurkhas without fear of the consequences wounded innocent members of the native community, forced entrance into shops and broke the heads of the shopkeepers and sought to outrage the modesty of females, and yet not one citizen raised his arm against any of them. Nevertheless, they showed restraint, and those who ordered and guided them showed more restraint, and they have discharged their "trying task" with restraint. What can the officials do if, after reading official statements of this kind, the regard of the subjects for the officials does not increase a hundredfold?

In conclusion, we confess to surprise at not finding any mention in the report of the name of our former Magistrates, and one of those who guided the Gurkha force once, viz., Mr. Jack. He, too, during his fortnight's tenure of office, showed extraordinary restraint.

(b)—Working of the Courts.

9. The *Bihar Bandhu* [Bankipore] of the 25th October urges the necessity of a Muhammadan Judge for the High Court, not because the present non-Muhammadan Judges are incompetent to deal with cases under the Muhammadan law, but because a Muhammadan is likely to understand better the intricacies of the Muhammadan law of inheritance, etc.

BIHAR BANDHU,
Oct. 25th, 1906.

10. The *Bharat Mitra* [Calcutta] of the 27th October draws the attention of His Honour the Lieutenant-Governor to the case of one Lalit Mohan Gupta of Hazaribagh, who was put to so much trouble by the Magistrate who is acting as a mere puppet in the hands of the missionaries. An innocent man was made to suffer so much at the hands of the police and only escaped misery by the kind intervention of the High Court.

BHARAT MITRA,
Oct. 27th, 1906.

(d)—Education.

11. The *Bangavasi* [Calcutta] of the 27th October speaks highly of the abilities and goodness of Babu Haradhan Basu, now officiating as Personal Assistant to Mr. Earle, the Director of Public Instruction, Bengal, and will be glad to see him permanent in the post.

BANGAVASI,
Oct. 27th, 1906.

12. It is rumoured, says the same paper, that Mr. Kuchler will succeed Mr. Earle as Director of Public Instruction, Bengal. But Mr. P. Mukharji is Mr. Kuchler's senior and is in no way inferior to Mr. Kuchler in qualifications. Why should then Mr. Kuchler supersede Mr. P. Mukharji? But then there is Mr. Mukharji's black skin to disqualify him in spite of his seniority and qualifications.

BANGAVASI.

13. The *Daily Hitavadi* [Calcutta] of the 27th October expresses a hope that if the removal of the Calcutta University Institute from its present habitation be unavoidable, Government will not fail to provide the Institute with suitable accommodation elsewhere.

DAILY HITAVADI,
Oct. 27th, 1906.

HINDI BANGAVASI,
Oct. 29th, 1906.

14. The *Hindi Bangavasi* [Calcutta] of the 29th October considers the efforts of Mr. Earle, the present Director of Public Instruction, to raise the value of the junior scholarships to what it was some years ago, as praiseworthy and a move in the right direction, considering the relief it would afford to poor but deserving students.

(e)—*Local Self-Government and Municipal Administration.*

JASOHAR,
Nov. 1st, 1906.

15. The *Jasohar* [Jessore] of the 1st November says that two white men went to Jessore to investigate the cause and condition of malaria in the district. But it is not known how far they have succeeded in the attempt. The district is being gradually depopulated, the death-rate every year being higher than the birth-rate. This havoc is being caused by malaria and other diseases. Again, the well-to-do inhabitants of the district have begun to leave their native villages and live in towns. The insalubrious condition of the district will be largely improved if the tanks in it are re-excavated and kept in a good condition. Again, the gradual depopulation of villages has caused the growth of wild jungle in them. The health of the district can also be improved by clearing these jungles. There are innumerable pools of foul stagnant water in the district. These should be filled up. Last of all, the rivers which have silted up should be dredged.

(f)—*Questions affecting the land.*

DACCA PRAKAS,
Oct. 28th, 1906.

16. The *Dacca Prakas* [Dacca] of the 28th October cannot understand why the authorities are so eager to suck the blood of their inoffensive subjects. Can anybody show the necessity of resurveying lands which have already been surveyed once, and maps and other papers of which survey have been hitherto taken as authoritative in deciding all disputes as to land amongst the people? All who have eyes to see can now see what a terrible situation has been created by this resurveying of land which had already been once surveyed in Backergunge. The lands which are now proposed to be surveyed and saddled with the cost of the survey operations are even now, in this month of *Kartik*, under water breast-high. The people of Faridpur, while there is yet time, should stake their lives in protesting against this terrible oppression.

(g)—*Railways and Communications, including Canals and Irrigation.*

BANKURA DARPAN,
Oct. 23rd, 1906.

17. The *Bankura Darpan* [Bankura] of the 23rd October writes that the railway line along its length eastward for a mile from Onda station has absolutely no opening under it to allow of water passing under it. It appears that the slope of the lands hereabout before the construction of this railway was such that all the flood-water was drained into the northern parts of the village of Buda. The new railway line, as it has no openings under it, interferes with this old course of the drainage, with the result that the water now finds its way along narrow trenches along the railway line into a *khal*, two miles distant, and is thus lost to the use of the cultivators. Lands to the north of the railway line will therefore very soon come to be worthless. Raiyats are already showing a disinclination to cultivate them. Two openings under the railway line are therefore suggested as necessary to remedy this state of things—the first, a larger one, about 20 or 30 cubits away to the east of the level-crossing on the road to Chatra, Itapura, etc., and the second, a smaller one, 4 or 5 *rasis* east of the first opening.

The paper also complains that the gate-keeper at the level-crossing on the road to Chatra, Itapura, etc., above mentioned receives bribes.

DAILY HITAVADI,
Oct. 27th, 1906.

18. The *Daily Hitavadi* [Calcutta] of the 27th October states on the authority of a correspondent that a certain native employé of the East Indian Railway, whose high position in the Company's service makes the subordinate station staff stand in awe of him, is in the habit of daily travelling from Chandernagore to Howrah

at office time in a female inter-class compartment, because in the male compartments his fellow-passengers for a certain reason studiously shun all intercourse with him. And a European railway employé also is often guilty along with him of a similar breach of the rules. Inter-class passengers have, in consequence, in many cases to travel in third class female compartments. The matter demands instant redress at the hands of the authorities concerned.

19. We learn from a trustworthy source, says the *Daily Hitavadi* [Calcutta] of the 30th October, that the Board of Directors of the East Indian Railway ordered the railway authorities here to re-appoint the strikers. But the latter have divided the strikers into three classes and shown some favour to one class and utter disfavour to another. It is believed that if the strikers apply to the Board of Directors they will get redress of their grievances.

DAILY HITAVADI,
Oct. 30th, 1906.

(h)—General.

20. The *Medini Bandhav* [Midnapore] of the 24th October warns the Midnapore public not to be deceived by the sudden stoppage of construction work in connection with new buildings for the proposed new district at Khargpur since the last *Puja* vacation into thinking that the idea of partitioning Midnapore has been abandoned. The collection of building materials may have suddenly ceased, but new lands continue to be acquired and a set of official records are also in course of preparation for the new district, and finally, sharp reminders are from time to time coming from the superior authorities to push on work in connection with this partition. The paper concludes by counselling the inhabitants of Midnapore to be whole-hearted in their support of the *swadeshi* movement, if they wish to see their political prospects improving in the near future.

MEDINI BANDHAV,
Oct. 24th, 1906.

21. The *Charu Mihir* [Mymensingh] of the 24th October writes:—
Mr. Clarke, the present District Magistrate of Mymensingh, ought no longer to be allowed to continue in that most responsible charge. Various causes have suggested to our minds that his disposition towards Hindus is not dispassionate or impartial. In every respect his experience is most limited, and considering the kind of people, other than those connected with his office, whom he consults, there is nothing surprising that his intelligence and judgment should be one-sided. Babu Soshi Kumar Bose is a highly respected gentleman of this town and Mr. Clarke, merely on receipt of a petition from a number of local Musalmans, has forbidden him to celebrate *Kali Puja* on land in his occupation. The following is the order he has issued in this connexion:—

CHARU MIHIR,
Oct. 24th, 1906.

Magistrate's order under section 144, Criminal Procedure Code, to prevent a breach of the peace.
TO BABU SASIKUMAR BOSE—

Whereas it has been made to appear to me that there is a dispute between you and some Muhammadans regarding some *lakheraj pirpal* land in village Char Sahara and that you propose to-morrow, the 16th October, to celebrate the *Kali Puja* at that place, which celebration is likely to wound the feelings of the Muhammadans and lead to a breach of the peace, you are hereby prohibited from celebrating the *Kali Puja* in that place, and are directed, in so far as the management of that land may be with you, to prevent others from celebrating the *Kali Puja* there. Given under my hand and the seal of the court this 15th day of October 1906.

L. O. CLARKE.

In regard to the piece of land in question, a criminal case occurred some time ago between Soshi Babu and certain Musalmans, and Mr. Bainbridge, the Deputy Magistrate who tried it, in the course of his judgment said:—

"The civil court decree holds that there is no evidence to show that the land in question was dedicated for religious purposes; 2nd, it is clear from the documents that complainant has acquired the land; 3rd, it is also established that there has been partition and that boundaries were laid down. I found traces of pillars during the local enquiry and the line demarcating the boundary is still visible. Now the complainant is undoubtedly in possession. The accused in taking the bamboo endeavoured to assert a right which he knew to be illegal. He acted dishonestly and I hold him guilty under section 579, Indian Penal Code."

This piece of land had formed the matter of a civil suit, and Mr. Bainbridge states distinctly that it is in Soshi Babu's possession. We cannot understand

how, after the decision of the civil suit, this piece of land can form the subject of any dispute with anybody. If the decision of that civil case went against anybody's rights, he had his remedy in the law-courts. Until Soshi Babu is dispossessed of this land by order of the court, anybody who forcibly obstructs him in any way in the enjoyment of its possession is guilty in law. Soshi Babu has every right to celebrate *Kali Puja* on land in his possession, and if he meets with any obstruction in that connexion, the District Magistrate, as keeper of the public peace, is bound to come to his assistance to see that he can perform his *puja* unmolested. But, unfortunately, Mr. Clarke's knowledge of the law is most strange, as has been seen in many cases. Merely on the application of a number of Musalmans he orders a person to refrain from the observance of his religious rites. On the occasion of the last *Saraswati Puja*, the stage performance of the drama *Pratapaditya* was stopped in a certain gentleman's house by Mr. Clarke, because he was told by some Musalmans that the book contained many expressions directed against Musalmans. But we know that Maulvi Mahammad Ismail, B.L., a Musalman gentleman well known to Mr. Clarke, could find nothing objectionable in this book.

Any Musalman petition upsets Mr. Clarke with apprehensions of the occurrence of a breach of the peace, and under the influence of that apprehension he does not hesitate to interfere with the religious observances of the Hindus. But Mr. Clarke knows that the killing of kine is offensive to Hindus. Did he, for fear that the Hindus would be hurt thereby, forbid Musalmans from slaughtering kine at Kusmail? What does this difference of conduct towards the two communities on Mr. Clarke's part signify?

We have heard that on the 16th October Soshi Babu did not intend celebrating *Kali Puja* on the piece of land spoken of above. Probably Mr. Clarke was frightened only because it was the 16th October.

It is the duty of the Magistrate to assist every citizen, so that the latter may unmolested discharge his peculiar religious obligations. Is every petition to be allowed to create an apprehension of a breach of the peace in the mind of the Magistrate? What are the police and the Magistrate paid for if they cannot preserve the peace? A flame of perpetual disquiet will quickly spread over the entire country if the British officials allow themselves to be terrified out of their equanimity at the frowns of a few persons. Already the lower classes of the Musalman population have got an idea that the Government is unfavourably disposed towards the Hindus and that oppression of the Hindus therefore can be perpetrated with impunity. Mr. Clarke personally tried the accused implicated in the late Iswarganj disturbances, and he cannot therefore be unaware of the conditions of crime and criminals in this district. What the sequel of Mr. Clarke's acts will be is a matter for careful thought. Is the statement that Eastern Bengal is a Musalman province to mean that the Hindus there are to be oppressed? We hear that Mr. Clarke has decided to prosecute Soshi Babu under section 295, Indian Penal Code, for having wounded the religious susceptibilities of the Musalmans.

CHARU MINTO,
Oct. 25th, 1906.

Lord Minto, Mr. Morley and
the present policy of Government.

22. The *Charumihir* [Mymensingh] of the
25th October writes:—

The policy of Lord Minto is gradually unfolding itself, and His Excellency is gradually winning the trust and respect of the people of the country. That the temporary whims of his provincial lieutenants have failed to make him deviate from the path of duty, we know from His Lordship's attitude in the matter of Sir B. Fuller's resignation and in that of the Ranchi College scheme.

Mr. John Morley by his attitude towards partition at the beginning of his term of office disappointed us greatly. But slowly the influence of his liberal statesmanship is manifesting itself. We have received hopes that the partition question may be reopened. We further hear that Lord Minto also is not unmindful of this matter and will soon appoint a Committee to report on it.

In minor matters also changes have come. Directors of Public Instruction will again be appointed from the Educational Service, and oppression and harassment in Eastern Bengal have undergone a decline, although they may not have completely disappeared.

But, thanks to the efforts of a number of self-seeking Musalmans and officials, a breach is impending between Hindus and Musalmans.

23. The *Pallivari* [Kalna] of the 24th October writes in cordial approval of the manner in which Mr. Adie, the District Magistrate of Burdwan, on the occasion of his late tour of inspection through the district tried to intimately mix with the people and know their wants and grievances at first-hand.

PALLIVARI,
Oct. 24th, 1906.

Mr. Adie, District Magistrate of Burdwan, praised.

24. The *Sanjivani* [Calcutta] of the 25th October publishes a list showing the names of certain Civilians and other Government officers who have been gainers, and the extent to which they have gained, in the matter of their salaries by the partition, with the purpose of showing that it is this prospective increase of pay which was the motive of the official classes in advocating the partition.

SANJIVANI,
Oct. 25th, 1906.

A list of Government officials who have benefited by the partition.

25. Referring to the grant of grain compensation allowance to Government clerks, etc., on Rs. 30 a month and below, the *Bihar Bandhu* [Bankipur] of the 25th October regrets that the allowance should have been sanctioned for three months only from July last, though rice is still selling below 10 seers for a rupee and prices are showing a tendency of rising still higher.

BIHAR BANDHU,
Oct. 25th, 1906.

The grain compensation allowance.

26. The recent action of the Government of Bengal in granting grain compensation allowance to all of its employés whose pay does not exceed Rs. 30 a month, suggests to the *Daily Hitavadi* [Calcutta] of the 29th October an occasion for drawing attention to the desirability of a similar concession being granted (1) to all Government pensioners and (2) to all employés of the Post Office in Bengal and in Eastern Bengal and Assam, the amount of whose pensions and pay respectively does not exceed the aforesaid limit.

DAILY HITAVADI,
Oct. 19th, 1906.

Suggested payment of the grain compensation allowance to certain Government employés.

27. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 25th October says that Sir Andrew Fraser's pride has been humbled by the Almighty. His Ranchi College scheme and his proposal to appoint a European Professor of Sanskrit in the Presidency College have both been rejected. It has now to be seen whether he will resign or not.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Oct. 25th, 1906.

Sir Andrew Fraser.

28. The *Sandhya* [Calcutta] of the 25th October takes Sir Andrew Fraser to task for his share in the following acts:—

SANDHYA,
Oct. 25th, 1906.

Sir Andrew Fraser.

- (1) The partition of Bengal.
- (2) The *purda* party at Belvedere to meet the Princess of Wales.
- (3) The Ranchi College scheme.
- (4) The appointment of a Civilian as Director of Public Instruction.
- (5) The suggestion to have a European as Professor of Sanskrit in the Presidency College.

Sir Andrew Fraser.

BANGAVANI,
Oct. 27th, 1906.

29. The *Bangavani* [Calcutta] of the 27th October writes as follows:—
One by one all the schemes, which Sir Andrew Fraser originated, have been vetoed. The Ranchi College scheme, the proposed transference of the Sibpur Engineering College to Ranchi, the proposed appointment of a European Professor of Sanskrit in the Presidency College, Calcutta, and the proposal to reserve the Principalship of all the important colleges in the country for European Professors only, have all been given over. It is rumoured that Mr. Hari Nath De will become Principal of the Hooghly College and Mr. D. N. Mallik, Principal of the Krishnagar College. What will Sir Andrew Fraser do now? The *Morning Post* of Delhi says that he has resigned, and that the object of his returning from leave was to secure his pay and pension. What matters it to us whether he remains or goes? A Lieutenant-Governor there will always be in the country. There can only be this much change for us that while some Lieutenant-Governors increase the pain felt by the people of the country, others may try to alleviate it with sweet words. We shall not, therefore, weep if Sir Andrew remains nor laugh if he goes away.

BHARAT MITRA,
Oct. 27th, 1906.

30. Referring to the rumoured resignation of Sir Andrew Fraser, and his appointment as Member of the India Council, the *Bharat Mitra* [Calcutta] of the 27th October

says that the Indians did not approve of any of the three pet projects of Sir Andrew which the Secretary of State has rightly refused to sanction. These were (1) the establishment of a model College at Ranchi, (2) the appointment of a Civilian as Director of Public Instruction, and (3) the appointment of a European Professor for teaching Sanskrit to the students of the Presidency College.

HITAVADI,
Oct. 28th, 1906.

31. The *Hitavadi* [Calcutta] of the 26th October says that Government has agreed to pay Rs. 2,300 a month for five months to Messrs. Kilburn & Co. and to

Messrs. Macneill & Co. for the establishment of a regular weekly steamer service between Calcutta and Fraserganj, all deficiencies after realising passengers' fares being made good from the public revenues, and in commenting on this arrangement, proceeds to remark that it cannot understand why public money is being spent to encourage settlements in Fraserganj. If that place really has any peculiar attractions, people will go there of themselves and need not be tempted to do so. In fact, like the Ranchi College scheme, this Fraserganj scheme seems to be another of Sir Andrew Fraser's pet projects. His Honour has, however, the sympathy of the Europeans of Calcutta in this matter, and natives have no cause to be surprised if some of their money is spent for the convenience of Europeans.

BANGAVASI,
Oct. 27th, 1906.

32. The *Bangavasi* [Calcutta] of the 27th October writes as follows:—

There is no cause for further anxiety. Eleven agricultural experts will soon come from England for improving the condition of agriculture in this country. There will therefore be no more fear of excessive rainfall, deficiency of rainfall, famine, dearness of food-grains, etc. Mice, locusts, birds will leave the country. Many an educated young Indian goes to England to learn agriculture at the Cirencester College at Government expense, but for them to hope to enter the Agricultural Department of the Government of India is to hope for an impossibility. This is a very good example of European impartiality.

DAILY HITAVADI,
Oct. 30th, 1906.

33. The *Daily Hitavadi* [Calcutta] of the 30th October writes:—

In the course of his reply to the recent all-India Musalman deputation, Lord Minto asserted that the present "unrest" in India was due "not to the discontent of the misgoverned millions" or "to any uprising of a disaffected people," but to the new influences which have been introduced into the country as the result of Western education. Lord Minto, if he had calmly considered the matter, would have seen the figure of the arrogant and unsympathetic Imperialist, Lord Curzon, behind the present discontent and unrest among the people of India. Western education is not new to the country: it has created ambitions in the Indian mind, but it is not responsible for the present disquiet in the country.

DAILY HITAVADI,
Oct. 31st, 1906.

34. The *Daily Hitavadi* [Calcutta] of the 31st October says:—

The durbar that will be held at Agra in honour of the Amir of Afghanistan will no doubt cost a large sum of money. We do not grudge this costly reception to our noble guest. And we would not have said anything about the matter if Government had been as eager to spend money for saving the lives of its subjects in times of famine as it is to spend money in gorgeous durbars and for showing off the glory of the Empire. It is simply because our Imperialistic rulers are always anxious to keep up their *prestige* with foreign potentates and are, at the same time, indifferent to the interests of their subjects, that we are led to make unpleasant remarks on their actions.

III.—LEGISLATION.

**SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,**
Oct. 28th, 1906.

35. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 25th October says that of the 16 members who compose the Eastern Bengal and Assam Legislative Council, 10 are officials and 6 non-official natives.

The Eastern Bengal and Assam
Legislative Council.

Of these six, one is the Nawab of Dacca and another Khan Bahadur Nawab Ali Chaudhury, both of whom are as much subservient to the Government as any official. We are not acquainted with Mr. Muhammad Asgar, another member. The three remaining members are Hindus—Maharaja Girijanath Ray Bahadur of Dinajpur, Rai Dulal Chandra Ray Bahadur of Sylhet, and Rai Sitanath Ray Bahadur of Bhagyakul. The Maharaja is well known to us as a really honest, God-fearing and intelligent man. It is surely not ambition which has led him to become a member of the Council. As for Rai Sitanath Ray Bahadur, he tried for a membership of the Bengal Legislative Council but failed. Now we are glad that he has succeeded in securing a membership of the Legislative Council of the new province. But there he will be in a hopeless minority and, consequently, useless. As for any honour which the membership gives him, he has more honour in the country than such membership can give, and can acquire even much more if he serves the country disinterestedly. Besides this, it is altogether useless to belong to a Council constituted like that of the new province.

VI.—MISCELLANEOUS.

36. A correspondent of the *Lakshmi Upadesh Lahari* for September and October sends to that paper an article, headed the 'Swadeshi agitation,' in which the writer points

Swadeshi.

LAKSHMI UPADESH
LAHARI,
Sept. and Oct.

out the persons to be employed in carrying it on. These are preachers, legal practitioners, schoolmasters, village accountants, family priests and preceptors, priests in charge of temples, etc., itinerant ascetics, and poets and bards. According to the writer, as the future of Japan depended on her success in her war with Russia, so does the future of India and the Indians depend on the success of the *swadeshi*, which is but another name for patriotism.

37. The *Rosnama-i-Mukaddas Hablul Mateen* [Calcutta] of the 22nd

ROSNAMA-I-MUKADDAS
HABUL MATEEN,
Oct. 22nd, 1906.

The Bengalis and the Parsis.

October says that a well-organized nation can alone attain the highest stage of civilization. It

is true that the Bengali race has far advanced in education under British rule, but their national existence is not well organized. They will therefore not be able to live as an independent nation or be represented in the British Parliament, while the Zoroastrians, though few in number, are more civilized than the Bengalis, and that is why two of their number obtained seats in Parliament.

38. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 25th October writes as follows:—

* Golden Bengal in ruins.*

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Oct. 25th, 1906.

Capital has tried to prove that the *swadeshi* movement has done no harm to the cotton trade of Manchester. It has, moreover, called the public men of the country naked patriots and said that if the *swadeshi* movement had caused any loss to Manchester, the Government of India would have received such orders for its remedy as would have been very unpleasant to the loud advocates of the *swadeshi*.

A few years ago we could not conceive that an educated Englishman could be so shameless as this writer in *Capital*. The world knows that we are poor, helpless and wretched. We are trying to improve our arts and industries, and in this we deserve the sympathy of every intelligent and good hearted gentleman. But *Capital* does not possess that degree of magnanimity.

Capital's statement that if the *swadeshi* movement had caused any loss to Manchester, the Government of India would have received proper orders for its remedy, is not untrue. It has in this portrayed the English character in a few words. But should not the English people shrink from or be ashamed of showing this trait in their national character in a century so enlightened and refined as this?

History records the manner in which the English destroyed the weaving industry of this country and will perpetuate that blot on the English character.

Whatever others may say of us, how can you ridicule us as naked patriots? You, who have made us naked by killing our weaving industry? Though the rulers of the country, you have behaved like vile robbers. You are plundering the wealth and resources of the country, laying the axe at

the root of our industries and, at last, shamelessly telling us the hard truth that if we try to revive those industries and thus cause loss to Manchester, the Government of India will receive orders to crush our endeavours. You hate us because we are poor and you ridicule our poverty. Do these bespeak greatness of character—are they signs of national greatness? We now see that those who hate you as *feringhis* are not altogether wrong in abusing you.

If the reader does not know the past history of Bengal and its connexion with the present, we would ask him to read Babu Nikhil Nath Ray's *Sonar Bangala*, in which the author has collected authenticated facts about the once-flourishing condition of the arts and industries of the country and the fearful and brutal manner in which they were gradually destroyed by alien and selfish tradesmen wielding the ruling power of the country. Every one of us should stick to the *swadeshi* even if it should cost our lives.

39. The *Sandhya* [Calcutta] of the 25th October has the following:—

SANDHYA,
Oct. 25th, 1906.

Europeans and natives of India.

In the *feringhi* world, the one way to peace is through the flashing of swords and the booming of cannon, right and left.

We have now come in contact with *feringhis*. We do not wish to fight, but such is their temperament that without a display of strength they refuse to be curbed by any other means. There can be no peace until each is an object of respect to the other.

That is why we say to our countrymen—if you wish to go forward on the path of self-restraint, if you wish to establish an independent *Arya* system, if you wish to avoid scuffles and fights, then acquire strength and learn how to deal out blow for blow.

The *feringhi* guest in your home will never understand or appreciate your worth, no matter whether you stop or whether you cease respecting him, or whether you abuse him. But the moment he will see that you are strong, that you know how to defend yourselves, that you are not unprepared to deal out blow for blow, he will become conscious of your worth, all risks of assaults or rebellions or disquiet will cease, and he will become your intimate friend.

40. The *Soltan* [Calcutta] of the 26th October writes that the Mohammad

SOLTAN,
Oct. 26th, 1906.

A disclaimer.

Ismail Hosain Shirazi who, in subscribing to the late manifesto against the partition of Bengal issued at Serajganj, signed himself as Honorary Editor of the *Soltan* newspaper, is only a contributor to the columns of that journal and has never been its Editor. He was a candidate for the editorship on one occasion, but the Directors of the paper expressed their unwillingness to appoint him to it.

41. Referring to the all-India Musalman deputation, the *Daily Hitavadi*

DAILY HITAVADI,
Oct. 26th, 1906.

Significance of the all-India
Musalman deputation.

[Calcutta] of the 26th October says that it has attracted the notice of the British public more than the Congress has done in the last 21 years. It is surely not that the English fear the Musalmans. The writer gives the following answer to the question:—

So long officials used to think that the political agitation which had dawned in India was led by Hindus alone. Although men like Badaruddin Tayebji and Rasul joined this agitation and took leading parts in it, the authorities thought that the desire of acquiring political privileges had not entered into the minds of the bulk of the Musalman population of the country. But the address presented by the deputation to Lord Minto has dispelled this idea from the mind of the officials. They see that the new life which has come to India is not confined among the Hindus, but is being felt in every community in the country. Whether the Musalmans join the Hindus or not, it is now certain that they, too, are anxious to acquire political privileges. The universality of the political agitation in India has thus been proved. If the Musalmans do not get the privileges which they have asked for separately from the Hindus, they will try to secure them by joining hands with the Hindus, because their aspirations as embodied in the address to Lord Minto are the same as those of the Indian National Congress.

42. Referring to the disturbance created by some women in Parliament

BHARAT MITRA,
Oct. 27th 1906

England now perfectly civilized.

on the night of its reopening the other day, the *Bharat Mitra* [Calcutta] of the 27th October sneeringly observes:—

The English people, who have hitherto been but semi-civilized, are now about approaching perfection, for their women are no longer so uneducated as to remain under men's control. Like men, they have now commenced smoking cigars, returning home late in the night from clubs, betting at horse-races, drinking and talking like men. Of late their efforts have been directed to seize upon the administration of their country. As the men have now reached the top of the ladder of civilization, it is now time that they should give an opportunity to their women to reach the same. All that is necessary is that they should change places, men being required to look after their children at home and their wives made to do their work.

43. Commenting on the remarks of 'Max' in *Capital* that the efforts of the *swadeshi* agitators have come to nothing, as evidenced by the figures of import for the last three years, the same paper says:—

How Indian industries were ruined.

Assuming for the moment the contention of 'Max' to be true, should not the Anglo-Indians be ashamed of the doings of their ancestors who, being masters of the situation, left no stone unturned to ruin the trade and industry of this country. They subordinated the industry of this country to their own, and made the Governor-General and residents use their influence in the distribution of English goods throughout the country. Not being satisfied with this, they had recourse to legislation in 1700 by which they made the purchase of Indian goods by Englishmen penal. The paper urges the Indians to push on their *swadeshi* propoganda, which will surely bear sweet fruit one day.

SHARAT MITRA,
Oct. 27th, 1906.

44. The following is taken from a contribution to the *Hitvarta* [Calcutta] of the 28th October under the signature of Gopal Prasad Sarma, Raisalpur, apparently alluding to the Government of India:—

A Coronation dream.

No sooner I fell asleep last night, than I had a dream. I saw I was put in charge of a great empire. Immediately all sorts of thoughts sprung up into my mind. I was anxious to pass a new law, to make my country and my people happy, to plunder another's country simply by policy and enrich my own. . . . In a conquest of this kind no gunpowder or shot is required. All that is necessary is to introduce sugar which is full of poison. Its widespread use will subjugate the people and bring the empire into my hands.

One should not give up one's selfish ends, never mind if in attaining the same, the rich men who are not of our country may be reduced to poverty and lakhs of people die for want of food. While musing in this way, an old and venerable *fakir* came in sight. He approached and spoke to me thus.

[Here the substance of a few verses of Shaikh Sadi, the Persian poet, is given to show the fate which awaits a tyrant.]

The *fakir* continues:—

"A tyrant like you should remember that a pearl broken to pieces cannot be restored to its original form. Having acquired a kingdom you think the helpless people can do you no harm. A tiger is always sleeping somewhere in a forest.

"A thoughtless monarch is surrounded by ministers who bring on his total ruin. If I speak against your ministers it is simply to instruct you who are so kind, and not with a view to get the post of any of them myself. I do not like to serve a master like yourself. Remember, no one is immortal in this world: all pomp and splendour are only temporary."

Having said this, the *fakir* looked at my face and said, "I see my words have had no effect on your mind. God's will be done."

45. Referring to the celebration of the Partition Day by the Muhammadans, the same paper has the following:—

A deception.

Readers must remember that the officials and Anglo-Indians had been making efforts for some time to induce the Muhammadans to celebrate the Partition Day with feasts and rejoicings, but the majority of the Muhammadans refused to fall into the trap. Only the Nawab of Dacca fell a victim. He thought with his wealth he could do anything, but

HITVARTA,
Oct. 28th, 1906.

HITVARTA.

he must have been greatly disappointed as the Indians would not do his bidding. Thousands of intelligent Muhammadans attended the protest meetings held on the 16th October, and having given their votes against the partition, went to the Muhammadan pro-partition meetings to partake of the sweetmeats provided there. This will explain the attendance of the Muhammadans at these meetings.

We have already shown that the Anglo-Indians represented by the *Englishman* have no grounds for their statements. The Muhammadans, it is hoped, have not forgotten what the *Englishman* said when Lord Curzon unveiled the Holwell monument—a memorial of disgrace for all Muhammadans.

The same *Englishman* now declares that the Muhammadans have been annoyed at the conduct of the Hindus simply with a view to foment racial feelings between the two communities and having an eye on the good of English traders, although the Muhammadans do not say anything themselves.

All this cry of these false well-wishers of the Muhammadans would avail them nothing. It is hoped Government will not be deceived by the false sympathizers of the Nawab and his followers.

YUGANTAR,
Oct. 28th, 1906.

46. The *Yugantar* [Calcutta] of the 28th October publishes a poem entitled the "Call of the Mother" (i.e., of the motherland), in which the people of the country are first reminded of their past glory and of their present helplessness, and next exhorted to sacrifice their lives for the sake of the land which gave them birth.

YUGANTAR.

47. The same paper reminds the Bengali people that it was for seeking to save the *swadeshi* industries and commerce, that Mir Kasim went to war with the English and lost his throne and his all.

When the quarrel between Mir Kasim and the English rose to a height, the East India Company began to make efforts to get it settled. The Nawab suggested that he would relieve both his own subjects as well as the foreigners from the duties on commerce and thereby give both to the English and to the Bengalis equal rights to unrestricted trade. The English were not pleased with the suggestion. At this time the Nawab came clearly to comprehend the ideas of the English.

He wrote in a letter—

"You, gentlemen, are wonderful friends! Having made a treaty, to which you pledged the name of Jesus Christ, you took from me a country to pay the expenses of your army, with the condition that your troops should always attend me and promote my affairs. In effect, you keep up a force for my destruction."

On a different occasion—

"I requested of you 200 or 300 muskets laden in boats. You would not consent to it."

When on having come to know that though the professions of the English were like honey their hearts were like gall he openly discarded his love for them, he declared—

"Since, from their hands, such events have proceeded, I am entirely of opinion that the Company should favour me in causing to be delivered to me the rents for three years of my country. Besides this, for the violence and oppressions exercised by the English gomastahs for several years past, in the territories of the Nizamat, and the large sums extorted and the losses occasioned by them, it is proper and just that the Company make restitution at this time. This is all the trouble you need take. In the same manner as you took Burdwan and other lands, you must favour me in resigning them."

The force generated by a great man, like that generated by a stream, can never be wholly lost. Good results are inevitable if the people of India place Kasim Ali in their hearts as on a throne and follow the pure and patriotic way he has shown. Mir Kasim died at Delhi and the place consecrated to him is situated at the centre of the Indian Empire. From that sacred place of pilgrimage the disembodied Mir Kasim is calling on Indians to bring into life afresh his strength, his energy and his love for his own country.

YUGANTAR.

"The Spell."

48. The same paper writes as follows under the heading "The Spell":—

I caught hold of a school-boy who was returning from school with his books under his arm and his body besmeared with ink and asked him, "Well, what is the name of the country we live in?" The boy readily answered, "Why, India." "To whom does the country belong?" "To the English." There was no room for further questioning. We saw that the spell of the snake-charmer had taken effect.

Another day we had a conversation with a friend who was a pleader, in the course of which he gave it out as his firm conviction that by alternately petitioning and speechifying like good and docile boys we shall be able to rouse the sense of justice of the English and one fine morning secure from them the right of self-government. He also said, "Let us first deserve. We shall then get self-government from the English for the mere asking." I felt no inclination after this to ask him when we shall become deserving of self-government and brought the conversation to a close, feeling within myself that here too the spell had taken full effect, that what the boy had commenced to swallow had been digested by the youth.

The country belongs to the English. Who, then, are we? Why are we three hundred millions of creatures shaped like human beings here darkening India's lap with our presence? Have we been waiting here so long in order that we might disappear from the earth's surface singing the white man's praise when the dust of the white man's feet sanctified the country?

Alas, such is the irony of fate that in the very country which gave birth to the *Vedas* and the *Vedanta* and determined the human soul to be all-powerful and where the expressions 'independence' and 'subjection to another' were used as synonymous with 'happiness' and 'misery,' respectively, education should now exert such an influence as to make even children lose all their love for their fatherland, and make wise and educated men feel no shame in asking for the executioner's mercy in order to secure liberty! The truth is that the treasure won by our forefathers by hard effort has been lost by us in the course of our slavery for a century and a half. And why should it not be so? On opening a child's reader we found the author's loyalty flooding the book through every page and every line, and on a certain page we found the portraits of the King and the Queen, duly attired in pantaloons and gown with the letter-press beside them—"You are a god and a goddess, the Ram and the Sita of the Kali era."

Alas Ram! Alas Sita! Is there no thunder in the heavens?

After this, we felt a desire to see how children's readers in other countries were got up. We opened a French child's reader and the first line on the first page of it ran—"La France est un pays libre." The first thing therefore that a French boy learns about his country is that his country is a free country. The pride of the good fortune of his country thus engendered swells his bosom and lights up sparks of fire in his eyes. He at once learns to love his "La Belle France" with his whole heart. The story of every incident in the oppressions committed by the Prussians in French territory in 1870 is printed in every French child's reader in letters wet with tears, and that is why a look towards Alsace-Lorraine sends an electric current through the veins of every French child.

And what are we? In writing his history of India the historian of our University prefaces his book with the following words:—"Special care has been taken to instil into the minds of young readers a love and respect for the established Government, so that they may grow up into loyal citizens."—(*A. C. Mukerjee's History of India—Preface.*) The historian's province is to ascertain the truth. Why, then, is this historian so deliriously anxious to manufacture loyal citizens? Are love and respect things which can be manufactured to any body's order? The fact is that when our boys return home with their bodies bent double with the burden of University education, all they know is that the history of India means principally conquests of Alexander, Nurjehan of Salim Shah, the black-hole of Serajuddowla and the Plassey of Clive. Among the rest, if the "Glorious Proclamation" of Queen Victoria is excepted, there is nothing which needs retaining in the book.

What wonder that people, to whom the past of their country is enveloped in darkness and who never had an opportunity of learning their strength,

should consider their duty towards their country fulfilled by the making of a speech or two in order to secure self-government to be received as a favour from others? The Queen's Proclamation! It is a document which is proclaiming before the world our stupidity and love of slavery.

But how much longer will this spell of the English snake-charmer last? How much longer will the people deceive themselves by giving away their own wealth to thieves?

O my world-charming mother-country! How long more will you take to make a display of your greatness? O my plundered and naked mother, how long more will you take to appear as the queen of queens?

SWADESH,
Oct. 29th, 1906.

49. The British Government of India, says the *Swadeshi* [Calcutta] of the 29th October, has always made distinctions between Government and the different communities in India. race and race, and, as necessities have arisen, shown love sometimes to Hindus and sometimes to Musalmans. All this is necessary for the sake of the self-interested policy pursued by the British *raj* in India. But, as a matter of fact, this show of favour and disfavour is altogether a sham so far as the Hindus and Musalmans are concerned. The community which the Government really loves is neither the Hindu nor the Musalman, but the British community whose interest is always next to its heart.

DAILY HITAVADI,
Oct. 30th, 1906.

50. The *Daily Hitavadi* [Calcutta] of the 30th October writes as follows:—
In season and out of season loyalty is demanded from us by white men, as if we ever took it as a loan from them. Whether we sit or stand, are at home or abroad, loyalty is always expected from us. This exaction of loyalty has robbed us of our quiet.

What is meant by loyalty is show of loyalty. The Sovereign is but a single individual, whom, to our misfortune, we never see. We have, therefore, to show due respect and reverence to him from a distance. But why should every white man demand from us what is due to the Sovereign alone? It is said that the Hindus of Bengal are disloyal. But where is its proof?

It is a proof of our disloyalty that we do not take every white man, educated or uneducated, great or small, honest or dishonest, to be our King, do not appear before him barefooted, with joined hands and drooping heads, and do not give him the same amount of respect and reverence that we give to King Edward VII? If so, we are not unwilling to take the charge of disloyalty on our shoulders.

It is simply because we are not disloyal that we do not din the ears of the authorities with professions of loyalty. It is only when we shall lose our loyalty that we shall do so. We still consider our King to be a divine person: age and take his word to be inviolable. But it does not follow from this that if an official misuses his power and becomes despotic, he has a right to expect from us the same amount of respect we give to the King. First deserve, then desire to be treated with respect.

DAILY HITAVADI,
Oct. 31st, 1906.

51. The *Daily Hitavadi* [Calcutta] of the 31st October writes as follows:—
Formerly we were loyal both to the King and to the English people. And now we are loyal only to the King. It is the fault of the English people that we have lost all our respect for them. No educated Bengali now thinks that if we serve the English all our lives we shall be treated as men by them. So long we respected the English like gods, because we believed that they would help us in our advancement. But the very moment that we have stepped on the road of advancement they are placing obstacles before us. We do not know whether the *swadeshi* movement has pleased or displeased Englishmen in England. But we form our opinion about them from the conduct of the English merchants, planters and officials in this country. And the attitude of these latter towards the *swadeshi* movement is such that it is no wonder that we should lose all our respect for the English people.

We may have lost all our respect for the English people, but we have not lost our loyalty to the King. That is because we never see the King—we have been told that we have a King. And when we have a King, we are bound to respect him, because our *Shastras* teach us to respect the King as a

god. But it would be more proper for us to compare our King with a god having no physical form, than with a god having a physical form, because although he has a form and attributes, yet, so far as we are concerned, he is formless and attributeless like the Supreme Being. We have no objection to respect this formless, attributeless and workless King. Whatever the English public may think, we would loudly say to the world that we revere and respect our King.

The Bengalis now believe that, however much the English people may be displeased with them on the supposition that they are disloyal, the *swadeshi* movement will give them everything they desire. When necessary we shall petition the authorities for our good. If such petitions succeed, well and good. If not, we shall achieve the desired objects with the help of the *swadeshi*. The Bengali heart will not tremble at the frowns of the English people. The Bengali will no more forget his duty by becoming loyal to the English people simply because he has to be loyal to the King.

URIYA PAPERS.

52. Referring to the address presented to the Viceroy by the representa-

The Muhammadan address presented to the Viceroy and the claims of the backward races in India.

tives of the Muhammadan community in India, the *Utkaldarpan* [Sambalpur] of the 15th October observes that the Muhammadans will gain more by identifying their interests with those of the people

UTKALDARPAN,
Oct. 15th, 1906.

of the provinces where they live than by promoting an all-India movement. The writer, however, sympathises with the object of the deputation, and states that Government should always side with the weak and unadvanced races in India, who, being in remote corners of that country, could not come into early contact with the British rulers. This is the more necessary as the advanced races, such as Bengalis, Mahrattas, etc., are accustomed to view Indian problems according to their own light and to ignore the interests of the backward races. The writer therefore requests the Government to consider the claims of all backward races in India while granting the concessions demanded by the Muhammadans.

53. The *Manorama* [Baripada] of the 22nd October states that Babu

Remarks on the Superintendent of Education in Mayurbhanj.

Sudhansunath Chakraverti, the Superintendent of Education in Mayurbhanj, is characterising the educational administration of that State by a

MANORAMA,
Oct. 22th, 1906.

harshness which is calculated to produce mischief in the end. As a result of this harshness Babu Balkrishna Sarangi, the second Pandit of the Baripada School, has been compelled to resign. The writer hopes that the Maharaja and the high authorities in that State will pay attention to the complaint.

54. The *Utkaldipika* and the *Uriya and Navasamvad* having recommended

The *Utkaldarpan* against the *Utkaldipika* and the *Uriya and Navasamvad*.

the appointment of Babu Kartik Chandra Chandra, the son of Rai Jogeswar Chandra Chandra Bahadur, to the Provincial Executive Service in Bengal,

UTKALDARPAN,
Oct. 15th, 1906.

the *Utkaldarpan* [Sambalpur] of the 15th October points out that the intention of the aforesaid papers is to further the interests of the Bengali community by assuming pseudo-names, such as friends of the domiciled Bengali community or naturalised Uriyas. They have no love for the Uriyas and they must naturally side with the Bengalis.

55. The *Garjalbasini* [Talcher] of the 20th October thanks Government

Grain compensation allowance to the ministerial officers of Government.

for its liberality in granting grain compensation allowance to those of its servants who draw monthly salaries more than Rs. 16 and less than Rs. 30. The writer is of opinion that this bene-

GARJATBASINI,
Oct. 20th, 1906.

ficent measure will no doubt evoke the gratitude and loyalty of many public servants.

56. Referring to the observation of the *Sambalpur Hitaishini* on the

Observations on begar work in Angul.

enforcement of the *begar* system of work in Angul, reported in paragraph 28 of the Confidential Report on Native Papers for the week ending

UTKALDIPIKA,
Oct. 20th, 1906.

the 13th October 1906, the *Utkaldipika* [Cuttack] of the 20th October enquires

to know whether this *begar* work finds a place in the settlement papers of Angul, and whether the tenants bound to do *begar* work are granted a remission of rent proportionate to the quantity of *begar* work that they are required to do. The writer is of opinion that it is incongruous to introduce and authorise the *begar* system of work in the Angul khas mahal when such work is not enforced in any other khas mahal in Bengal.

UTKALDIPIKA,
Oct. 20th, 1906.

57. In publishing the statistics of mortality due to the inroads of wild animals and snake-bite in different parts of India in the year 1904-1905, the same paper finds occasion to observe that the people of India being disarmed by Government are unable to protect themselves completely against the attacks of wild animals and poisonous reptiles. Licenses to keep fire-arms in possession should be granted more freely and liberally to the natives of India. *Shikaris* who have adopted hunting as a profession should be granted such licenses without fee.

UTKALDIPIKA.

58. Referring to the appointment of Babu Janakinath Bose as Chairman of the Cuttack Municipality, the same paper points out that Janaki Babu is a Government pleader and he is therefore not in a position to oppose the district and divisional authorities when such opposition will be found necessary in the interest of that Municipality. It is said that Janaki Babu was once Chairman of that Municipality and that he did not discharge his duties satisfactorily. His practice as a pleader has considerably increased of late, and it is doubtful whether he will be able to pay as much attention to the municipal duties as will be found necessary in the interest of good and efficient work.

UTKALDIPIKA.

59. The same paper gives an account of the proceedings of a special meeting of the National Muhammadan Association held in the hall of the Cuttack Printing Company in Cuttack, under the presidency of Mr. M. S. Das, C.I.E., in which it was decided to thank Government for the appointment of Maulvi Abdus Salam as the 4th Presidency Magistrate of Calcutta. The Maulvi served in Cuttack for some time and endeared himself both to the Hindus and Muhammadans in that district by his independence and fair judgment. The Muhammadans of Cuttack are therefore happy to see his promotion, and they held this meeting to congratulate him on his success. The writer observes that the proceedings of the meeting made it clear that the Muhammadans and Hindus in Cuttack are on good terms and sympathise with each other both in weal and woe.

SAMBALPUR
HITAISHINI,
Oct. 20th 1906.

60. The *Sambalpur Hitaishini* [Bamra] of the 20th October states that very good cloths are being manufactured in the jails of Bamra by hand-looms, and that in the course of time Bamra will be in a position to supply not only cotton cloths, but also silken ones to the markets of Bengal.

SAMVAD VAHIKA,
Oct. 18th, 1906.

61. The *Samvad Vahika* [Balasore] of the 18th October states that the Raja of Bamra was requested by the Executive Committee of the Utkal Union Conference to preside over the deliberations of that Conference in its ensuing meeting at Berhampore during the next cold weather, and that the Raja has refused to comply with the request. The writer infers that the Raja has very little sympathy with the Utkal Union Conference.

Writing on the same subject, the *Garjatbasini* [Talcher] of the 20th October hopes that the Raja will join the Conference in due time.

The *Sambalpur Hitaishini* [Bamra] of the 22nd October states that though the Raja has every sympathy with the object of the Utkal Union Conference, he is compelled by circumstances to absent himself from the ensuing meeting of the Conference.

URIYA AND
NAVASAMVAD,
Oct. 17th, 1906.

62. The *Uriya and Navasamvad* [Balasore] of the 17th October states that a *swadeshi* meeting was held in the Town Hall of Balasore on the 16th of October, in which speeches were delivered by Babus Sib Narayan Naik and Hira Lal De

advocating the cause of Indian industry and manufacture. The young members of the *Sanjivani Samiti* exerted themselves to make the meeting successful in every way. The proceedings of the meeting were enlivened by the play of music tuned to national songs at intervals.

63. The *Samvad Vahika* [Balasore] of the 18th October is glad to state that a Marwari, by name Lakshmi Kanta, has introduced improved hand-loom in Balasore that are turning out very good *dhuties* and *saries*. The Marwari is, however, unable to compete with European clothes, which sell at a cheaper rate. The writer exhorts the public to encourage the Marwari and his business in every way.

SAMVAD VAHIKA,
Oct. 18th, 1906.

64. The *Garjatbasini* [Talcher] of the 20th October states that as the fourth annual meeting of the Utkal Union Conference is drawing nigh, it is incumbent on every native of Orissa to do his utmost to make the Conference successful in every way.

GARJATBASINI,
Oct. 20th, 1906.

65. The same paper states that the residents of Sriramchandrapur Sasan in district Puri held a meeting in that village on the last *Kumar Purnima* under the presidency of Babu Trivikram Pujhari to perpetuate the memory of the late Harihar Das, who was the pioneer of civilization in that part of Orissa. The meeting was attended by one hundred persons, who were enthusiastic in their proceedings.

GARJATBASINI.

66. Referring to the pro-partition and anti-partition meetings held in Calcutta, Dacca, and other towns in Bengal, on the 16th of October, the *Utkaldipika* [Cuttack] of the 20th October observes that the educated Hindus and Musalmans are against the partition, though some of the uneducated Muhammadans are in its favour.

UTKALDIPIKA,
Oct. 20th, 1906.

67. The *Utkaldipika* [Cuttack] of the 20th October states that an important market is held every week at Alana in pargana Kate in district Cuttack, which is attended by the residents of five hundred villages around it. The residents of Gajrajpur, Erada, Pahanga and other two hundred villages find it difficult to attend the market for want of a good road. It is therefore the duty of the Cuttack District Board to pay immediate attention to the matter and remove public inconvenience thereby.

UTKALDIPIKA.

68. The *Garjatbasini* [Talcher] of the 20th October thanks Seth Gobardhan Das and Rangchhar Das of Bombay for their liberality in founding boarding-houses for students in that town at a cost of Rs. 1,00,000.

GARJATBASINI,
Oct. 20th, 1906.

69. The *Sambalpur Hitaishini* [Bamra] of the 20th October mourns the death of the daughter-in-law of the Raja of Khariel, who is said to have been a model lady in that part of the Uriya-speaking country. She encouraged female education and appreciated talents in Uriya ladies.

SAMBALPUR
HITAISHINI,
Oct. 20th, 1906.

70. The *Utkaldarpan* [Sambalpur] of the 15th October mourns the death of Rabi Barma, a distinguished Indian painter, who had made himself known in all parts of India by his fine art. He was also related to the Royal family of Mysore.

UTKALDARPAN,
Oct. 15th 1906.

The *Garjatbasini* [Talcher] of the 20th October writes in the same strain.

71. The *Uriya and Navasamvad* [Balasore] of the 17th October and the *Utkaldipika* [Cuttack] of the 20th October mourn the death of Babu Nalin Behari Sirkar, C.I.E., of Calcutta, whose services to the public, and especially to the Calcutta Municipal Corporation, were many and valuable. There was hardly any public movement in which he did not take a prominent and active part. His loss is simply incalculable and irreparable to the Indians, and

URIYA AND
NVASAMVAD,
Oct. 17th, 1906.
AND
UTKALDIPIKA,
Oct. 20th, 1906.

especially to the Bengalis. The trading community of Calcutta, including even the Europeans, appreciated his merit and held him in honour. The Calcutta Port Commissioners and the members of the Bengal legislature also valued his services.

UTKALDARPAN,
Oct. 15th, 1906.

72. The *Utkaldarpan* [Sambalpur] of the 15th October states that Thakur Syam Sunder Sing succeeded in killing a tiger that was creating havoc all round Padmapur in the Sambalpur district.

A terrible man-eater bagged.

GARJATBASINI,
Oct. 20th, 1906.

73. The *Garjatbasini* [Talcher] of the 20th October states that a bear which had wounded two women in mauza Kalu in Killa Dhenkanal, is said to have been killed.

A ferocious bear.

UTKALDIPIKA,
Oct. 20th, 1906.

74. The Kendrapara correspondent of the *Utkaldipika* [Cuttack] of the 20th October states that a resident of village Alijanga Aema in that subdivision was bitten by a mad jackal on the 15th instant. The sudden appearance of three mad jackals and their attacks on the passers-by in that part of the Kendrapara subdivision of the Cuttack district have created apprehensions in the public mind.

Mad jackals in Kendrapara.

SAMVAD VAHIKA,
Oct. 18th, 1906.

75. The *Samvad Vahika* [Balasore] of the 18th October complains that the prices of food-stuffs in Balasore have become very dear, and that, excepting fuel, all other articles are above the purchasing powers of the poor classes.

High prices of food-stuffs in Balasore.

SAMBALPUR
HITAISHINI,
Oct. 20th, 1906.

76. The *Sambalpur Hitaishini* [Bamra] of the 20th October states that fever prevails in Bamra and that it is due to cold wind and continuous rain.

Public health in Bamra.

GARJATBASINI,
Oct. 20th, 1906.

Fever in Satyabadi in the Puri district.

77. The Satyabadi correspondent of the *Garjatbasini* [Talcher] of the 20th October states that fever prevails in that part of the Puri district and that it is due to a change of weather.

GARJATBASINI.

78. The Burasambar correspondent of the same paper states that cattle-disease prevails in that State, and that the rate of mortality among animals due to that cause is not inconsiderable. The disease, is however, subsiding.

Cattle-disease in Burasambar.

SAMBALPUR
HITAISHINI,
Oct. 20th, 1906.

79. The *Sambalpur Hitaishini* [Bamra] of the 20th October states that there was good rain in that State and that people are gathering early paddy.

Weather and crop in Bamra.

GARJATBASINI,
Oct. 20th, 1906.

80. The *Garjatbasini* [Talcher] of the 20th October states that rain is urgently wanted in that State. The standing *sarada* paddy cannot thrive without it.

The weather in Talcher.

GARJATBASINI.

The *taila* crop in Keonjhar.

81. The same paper states that the state of the *taila* crop in Keonjhar is hopeful and that the peasants in that State expect a bumper harvest.

GARJATBASINI.

82. The Satyabadi correspondent of the same paper states that owing to the cessation of rain, the paddy crop in that part of the Puri district is in danger. The agriculturists are therefore in an anxious state of mind.

The weather and crops in Puri.

UTKALDIPIKA,
Oct. 20th, 1906.

83. The *Utkaldipika* [Cuttack] of the 20th October states that the sky is clear, temperature rising, and that though there are clouds in the sky, there is no rain in Cuttack. It is said that there was rain in the last week in certain parts of the Cuttack district.

The weather in Cuttack.

UTKALDARPAN,
Oct. 15th, 1906.

84. The *Utkaldarpan* [Sambalpur] of the 15th October regrets to find that Indian settlers in the Transvaal are not treated as the subjects of His Majesty and are not granted the rights of citizenship which they enjoy in India. The writer hopes that their representatives, who are on their way to England, will succeed in removing their grievances by a direct communication with the Colonial Secretary in London.

Grievances of Indian settlers in the Transvaal.

ASSAM PAPERS.

85. The *Paridarsak* [Sylhet] of the 24th October writes that the stress of famine in Sylhet continues unabated. The relief which Government is offering is quite inadequate and requires to be augmented. The Atujan pargana in the Jagannathpur outpost in Sunamganj is said to have as yet obtained no pecuniary assistance from Government. The situation is also peculiarly acute in the Bejura pargana in Madhabpur thana of the Habiganj subdivision and requires early attention from the officials concerned.

PARIDARSAN,
Oct. 24th, 1906.

NARAYAN CHANDRA BHATTACHARYYA,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 3rd November 1906.

REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 3rd November 1906.

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II.—HOME ADMINISTRATION.

(a)—Police.

1598. The *Bengalee* questions the justification for the unprovoked charge made on a party of students at Mymensingh by the police armed with *lathies* and headed by the District Superintendent in person. The students were on their way to the jail to welcome a *swadeshi* martyr who was to be released that day. The police appeared on the scene, and after the District Superintendent had ordered the Muhammadans to disperse to their homes, they made an indiscriminate assault upon the boys, injuring several of them. Such conduct in British territory is incredible, and the action of the Lieutenant-Governor is awaited with anxiety. The journal guarantees that the public has not yet heard the last of this shocking barbarity.

BENGALER,
31st Oct. 1906.

(b)—Working of the Courts.

1599. The *Amrita Bazar Patrika* writes that the Hazaribagh Mission case which has just been quashed by the High Court, furnishes an apt illustration of how certain officials misuse their judicial powers in order to help fellow Europeans. The accused, Babu Lalit Mohan, took service with the Dublin University Mission, but resigned and left 'after getting a proper acquittance from the successor' (*sic*). Shortly after, however, while in Calcutta he was suddenly arrested, confined in *hajat* for two days, and taken to Hazaribagh, where he was placed before Mr. Warde Jones, a Deputy Magistrate. The accused stated that he did not know on what charge he had been arrested and applied for copies of the police papers, but the application was rejected for the simple reason that there were no 'police papers.' The accused next applied for bail, but this request was also rejected. Eventually the accused came to learn that the charge against him was that he had stolen Rs. 300 of the Mission Fund money. It transpired that this money was never stolen at all, and when the mistake was discovered, Dr. Hearn, it is alleged, told Lalit Mohan that the case would not be withdrawn until he gave an undertaking that he would not sue for damages. This meant that although the accused was innocent, the case against him would be proceeded with if he did not give the required undertaking! It is true that the High Court have quashed the proceedings, but should the matter be allowed to rest here? As there is no longer an interregnum in Bengal, Mr. Warde Jones should be asked for an explanation as to why he persecuted an innocent man.

AMRITA BAZAR
PATRIKA,
24th Oct. 1906.

1600. Reverting to the subject of the Musalman deputation to the Viceroy, the *Beharee* considers that the one non-controversial point in the address is the question of the appointment of a Musalman as High Court Judge. This request is eminently just and reasonable, and the man whose appointment would give most satisfaction to all classes, is the Hon'ble Mr. Sharfuddin, Barrister-at-law. It will also be regarded as a concession to the strong claims of the people of Bihar.

BEHAREE,
26th Oct. 1906.

(d)—Education.

1601. The *Amrita Bazar Patrika* writes that Sir Andrew Fraser must have been so perfectly certain of his Ranchi College scheme being sanctioned that he dared to ignore the formality of applying for the sanction of the Government of India. But man proposes and God disposes, and now that the Curzon *régime* has passed away—an event which was quite unexpected—all Sir Andrew Fraser's pet schemes are being shelved one by one. The question is, what will His Honour do? Take it quietly or protest?

AMRITA BAZAR
PATRIKA,
24th Oct. 1906.

1602. While appreciating the abilities and devotion to duty of Mr. Kuchler, the *Bengalee* deprecates his appointment as Director of Public Instruction in supersession of Mr. P. Mukerjee, a highly meritorious

BENGALER,
26th Oct. 1906.

officer, who, in addition to seniority, possesses efficiency of a high order. It is hoped that Mr. Mukerjee does not suffer for the crime of colour.

AMRITA BASAR
PATRIKA,
26th Oct. 1906.

1603. The *Amrita Bazar Patrika* draws attention to certain high-handed proceedings of the Principal of the Morrison College, Nagpur. It appears that on coming into the lecture room, he saw certain nasty lines regarding himself written on the walls. He assembled all the students and asked the guilty ones to come forward. As this plan failed, he fined the entire college—a plan he appears to have adopted from the Government, for does not the latter fasten a punitive police force on an entire village for the offences of a few of its inhabitants? But the Government has some excuse if it commits unjust acts. It has no master, and commands 75,000 British troops who will maintain its authority. With a Principal of a College—an educationist—it is different. He is not only in subjection, but is supposed to do and teach what is right.

BENGALÉE,
31st Oct. 1906.

1604. The appointment of Mr. Little to officiate as Principal of the Presidency College until the return of Mr. James involves, says the *Bengalée*, the supersession of Mr. Prothero, the senior man in the Department, who officiated with credit for six months in 1904. He may possibly be overlooked for his pro-Indian sympathies, but the rulers forget that sympathy is more potent than coercion. Indian public opinion is in favour of Mr. Prothero receiving the appointment, but the voice of the people is ignored, and when this naturally leads to an agitation, the people are set down as disloyal.

Mr. James is an extremist in the matter of educational reform and his appointment confirms the suspicions of the Indian community as to the intentions and the policy of Government in respect of high education. This will affect the popularity of the Presidency College.

(e)—Local Self-Government and Municipal Administration.

BANDE MATARAM,
23rd Oct. 1906.

1605. *Bande Mataram* writes that Dr. Kar has for some time past been agitating against the contaminated food nuisance, and wonders that his reasonable representations on the subject have not resulted in the adoption of those preventive measures which are in force in other civilised countries. The paper draws public attention to Dr. Kar's note and hopes that better sense will prevail with the authorities.

(g)—Railways and Communications, including Canals and Irrigation.

BENGALÉE,
28th Oct. 1906.

1606. A correspondent of the *Bengalée* complains of the rough treatment accorded to native passengers—first, second, intermediate, and third-class alike—by the European members of the staff at the new Howrah railway station. The writer witnessed that kicks and cuffs were freely bestowed, and even a native lady and two or three boys did not escape these attentions.

Natives and Europeans pay alike, and the Government should see that the railway secures for its passengers, if not ordinary civility, at least protection from violence.

(h)—General.

AMRITA BASAR
PATRIKA,
23rd Oct. 1906.

1607. The *Amrita Bazar Patrika* announces that the *Morning Post* of Delhi 'hears' that Sir Andrew Fraser will shortly resign in consequence of the Government of India's attitude towards the Ranchi College scheme. The *Patrika* cannot say to what extent the rumour is true, but agrees that the supreme Government's criticism was scathing, and that if the scheme is finally rejected, Sir Andrew Fraser will be in a position similar to that which compelled Sir George Campbell to tender his resignation.

BENGALÉE,
26th Oct. 1906.

1608. The *Bengalée* publishes certain definite allegations in regard to the active sympathy with the pro-partitionists displayed by the Subdivisional Officer of Serajganj, and

challenges an enquiry. If the allegations are found true, the Government should take adequate notice of the conduct of the offending officer, who is unequal to the responsibilities of his charge.

1609. The same journal also charges the Government officials at Mymensingh, including the District Magistrate and the Superintendent of Police, with openly engineering the so-called pro-partition meeting got up as a counterblast to the people's celebration of Partition Day. The Superintendent demanded from the anti-partitionists a guarantee that they would not insult or annoy the Muhammadans, but himself stood guarantee for the good behaviour of the promoters of the Muhammadan meeting. This official, together with the District Magistrate and several Muhammadan Government servants, also attended the meeting, in spite of the order prohibiting such action.

BENGALUR,
26th Oct. 1906.

1610. Reverting to the subject of participation in political agitation by Government officers in the new Province, the *Bengalee* offers evidence to prove that the Subdivisional Magistrate of Serajganj and the Deputy Magistrate of Madaripur are openly defying the Government order that no public servant is to take part in any political agitation. Such an example of contumacy calls for the immediate and prompt attention of the Government. It also seems necessary for a circular to be issued insisting upon the strict observance of the order.

BENGALUR,
27th Oct. 1906.

1611. In detailing the position of affairs in Serajganj as exposed in a telegram to the Chief Secretary of the new Government, *Power and Guardian* finds that the place seems at present at the mercy of a Muhammedan mob, who have been acting under the conviction that by supporting partition and opposing *swadeshi* they have bought up the Government. Such mobs deserve a rude awakening, and it is necessary that, for his reputation, the Hon'ble Mr. Hare should make an enquiry into the affair. It should be explained why the leaders of the anti-partition procession interviewed the Subdivisional Officer in Court and took him to the meeting ground, and why the meeting was permitted to be held on public ground.

POWER AND
GUARDIAN,
28th Oct. 1906.

1612. Commenting on the Madras Governor's reply to the addresses presented to him recently at Vellore, the *Indian Mirror* regrets to note His Excellency's views regarding local self-government and representative institutions in India. These views are generally held by the Anglo-Indian bureaucracy, and are mostly one-sided and very often based on superficial observation. The Hindus above all other people are, by reason of their caste distinctions, predisposed to the system of representative institutions. If the English institutions are thoroughly Indianized or nationalized, they would at once take kindly to the soil and the people would appreciate their utility.

INDIAN MIRROR,
26th Oct. 1906.

1613. If the services of Babu Madhub Chander Chatterji, late Government Pleader of Dinajpur, were dispensed with on the ground that he did not hold himself aloof from politics inasmuch as he requested the Maharaja of Dinajpur not to stand for election to the Legislative Council of the Province, the *Amrita Bazar Patrika* asks how it is no notice is being taken of the conduct of his successor, Maulvi Yaquinnuddin Ahmad, who is a full-fledged political agitator? The latter convenes and attends political meetings and exhorts Muhammedans not to mix with Hindus! Further, in every district Muhammadan officials took part in the pro-partition demonstrations held on the 16th of October, despite the Lieutenant-Governor's clear injunction contained in the reply to the Nawab of Dacca that no Government servant should attend or take part in such meetings! The Hon'ble Mr. Hare's action is awaited.

AMRITA BAZAR
PATRIKA,
27th Oct. 1906.

VI.—MISCELLANEOUS.

1614. *New India* sees in the universal interest that has been aroused in current Indian politics, unmistakable proof of the potency of the new thought that is prevalent

NEW INDIA,
20th Oct. 1906.

in the country. Hitherto the nation was merely playing at political agitations, but to-day it is different, thanks to the boycott movement which has infused an intense reality into the political life of the Indians. The inauguration of the boycott movement has made Indian politicians leave their traditional arm chairs, and pass into the actual din and tumult of every-day life. It has affected the people themselves—what food they should eat, and what raiment they should put on. It has touched the pockets of the consumers of foreign goods and increased the earnings of the various classes of Indian artisans. Here at last was something intensely real, which has not failed to stimulate Indian thought and life in a manner that has attracted the attention of the civilised world.

NEW INDIA,
20th Oct. 1906

1615. *New India* writes that nothing Indian seems ever to be conducted in a prudent and statesmanlike manner. The most recent example is the boycott movement, which,

Boycott and organisation.

had it not been for the intense feeling created by the repressive measures of a perverse Government, would have collapsed long ago from sheer want of organisation and from a 'reckless disregard of the most fundamental economic principles.' Had *statesmen* conducted the boycott movement, they would, on the one hand, have taken the fullest advantage of the ferment in the country to stimulate the boycott and, on the other hand, they would have devoted themselves to the question of organisation. They would have organised national syndicates and importing agencies and done all in their power to protect the indigenous industries from fatal foreign competition. But nothing of this nature has been done, and if the movement has succeeded at all, it is accidental. Sentiment has undoubtedly played a great part in the success, but sentiment cannot do everything, and it is not surprising if in Calcutta the force of the boycott has considerably slackened. The Lucky Day contracts were from 19,000 to 20,000 packages, as against *nil* of last year. This is significant, and points to the necessity for organisation and the conduct of the movement along proper lines.

AMRITA BAZAR
PATRIKA,
22nd Oct. 1906.

The *swadeshi* movement and the cotton industry.

1616. The *Amrita Bazar Patrika* writes that when it is said that the cotton trade of Lancashire has been founded on the ruins of the Indian industry, the stifling of which has spelled ruin to millions of spinners and weavers, it will not be possible to ridicule the efforts of the promoters of the *swadeshi* movement, as certain Anglo-Indian journals are doing at present. The tale of Lancashire's success is one of 'unmitigated wrong and violence' and should make every Britisher hang his head in shame. When the English first came to India she was the foremost manufacturing power in the world. What is she to-day?—ruined and dependent. This is the work of England, and can she with decency resent the attempts that are being made towards industrial regeneration? Should the so-called "shirtless patriots" have been persecuted in the manner they have been? But this persecution has proved helpful to the national cause, for millions now believe that it is a sin to use foreign goods. What is now essential is that the country should go back to the *charka*. This should be the first consideration of the National Fund Committee, who should employ agents to reintroduce the *charka* throughout the country.

AMRITA BAZAR
PATRIKA,
23th Oct. 1906.

The fiction of a pro-partition feeling exploded.

1617. The *Amrita Bazar Patrika* writes that it was persistently asserted by the *Times* and certain Anglo-Indian journals that the Hindus and Muhammadans were opposed to each other on the question of partition, and these repeated assurances actually created the desired impression. But the recent Muhammadan deputation and the Partition Day celebrations at Dacca have fortunately removed the impression. Such leading Musalmans as His Highness the Aga Khan and the Hon'ble Nawab Syed Muhammad are as strongly opposed to partition as the Hindus, and as for the monster meeting at Dacca, various artifices had to be employed to get 20,000 Muhammadans together—a number that falls far short of the promised 17 lakhs! Of these 20,000, at least 12,000 were famine-stricken beggars who came for their dole of rice, and the remainder were 'sight-seers, bandsmen and students,' who were doubtless attracted by the fire-works, etc., and came because they were invited in the name of *waz*.

1618. To foster the growth of the Indian nation, the *Indian Mirror* urges the Hindus, Muhammadans, Christians, Parsis, Buddhists, and Jains to stand together on the broad and strong platform of patriotism—love for the motherland, whose children they all are—and loyalty to the one common Government under which they live, move and have their being. Misunderstanding among the people and between them and the Government should be avoided; for it is the English that will help to uplift the Indians and unite them as one people.

INDIAN MIRROR,
24th Oct. 1906.

1619. The *Bengalee* belittles the pro-partition meeting held at Calcutta. The locality selected for the demonstration is described as the centre of a low-class Muhammadan population consisting chiefly of foreigners. The meeting was convened chiefly for religious purposes, and it is striking that no Muhammadan of light and leading was present, whereas the President of the Central Muhammadan Association presided over the demonstration against the partition.

BENGALUR,
25th Oct. 1906.

1620. The *Amrita Bazar Patrika* writes that considering the unprecedented loyalty the Indians have shown, even in the troubled times of the Sepoy mutiny, they are deserving of a better fate than to see Russia, China and even Persia get a constitution, while they who were an eminently self-governing people before the advent of the British, have been practically doomed for ever to one-man rule. This is the prospect that confronts the nation, and it cannot be changed by whining and mendicancy, nor should it be met with violence. The people must be resolute and self-denying. They must make sacrifices and show that they have spirit and grit. These are the qualities that John Bull loves, and when he sees that the Indians possess them, he will give them what they want.

AMRITA BAZAR
PATRIKA,
26th Oct. 1906.

1621. Referring to the letter of "European" to the *Englishman*, explaining that "it is for the Chief Justice to decide whether there is any Muhammadan of such large practice and standing in the profession as would be eligible" for a High Court Judgeship, the *Amrita Bazar Patrika* observes that here is the real secret why the all-India Muhammadan deputation failed to secure anything substantial from the Viceroy. It is true that Lord Minto as Viceroy possesses extensive powers, but nevertheless he cannot appoint as Surveyor-General a Muhammadan who knows nothing of surveying, any more than he can appoint as a Judge of the highest tribunal in the land, a Muhammadan who is not an expert in law. The Government appointed men like Messrs. Mahmud, Amir Ali, and Tyebji as High Court Judges, because they were eminent lawyers, and they cannot now select men simply on the ground of their being followers of Mahomet!

AMRITA BAZAR
PATRIKA,
26th Oct. 1906.

1622. The *Amrita Bazar Patrika* writes that if in Dacca, the stronghold of pro-partitionism, all save two shops were closed on the 16th of October, it can be inferred that virtually all the shops in East and West Bengal were closed on that day. In other words, trade was completely at a standstill in Bengal, which is as big as the continent of Europe, excluding Russia. Suppose, then, that all the shops in Europe minus Russia were closed on a particular day in deference to a feeling, would it not be a safe conclusion that that feeling must be very intense?

AMRITA BAZAR
PATRIKA,
27th Oct. 1906.

1623. The *Amrita Bazar Patrika* considers that the promoters of the Bengal Steam Navigation Company, which is one of the products of the *swadeshi* movement, have proved themselves to be the real benefactors of the nation. The ancient boat trade of India, like the indigenous industries, was killed by foreign competition and tens of thousands were thrown out of employment in consequence. But the promoters of the above Company have done much to replace the old boat service and so help their countrymen.

AMRITA BAZAR
PATRIKA,
27th Oct. 1906.

1624. The proposed English Press mission to India, has, says the *Indian Mirror*, been received with satisfaction throughout this country. The bulk of the money required has been subscribed for, and the necessary arrangements

INDIAN MIRROR,
27th Oct. 1906.

are nearly complete. It is regrettable that exception should be taken in the matter of the formation of the Provisional Committee and the appointment of Babu Prithwis Chandra Ray as its Secretary, but a large Committee would have retarded the preliminary work and no better selection could have been made for the Secretaryship. Prithwis Babu cannot be sufficiently praised for his indefatigable exertions in connection with this scheme of Mr. Stead's, which is fraught with great possibilities with regard to the advancement of the Indian people.

POWER AND
GUARDIAN,
28th Oct. 1906.

1625. *Power and Guardian* writes very strongly regarding the conduct of the Nawab of Dacca in attacking Mr. Gokhale, and considers that the latter should have treated the matter with contempt, instead of replying to the attack. With his defective intellect and limited education, the Nawab may not choose to introduce administrative reforms and entrust the people with the responsibility of Government, but he has no right to condemn the efforts of others to raise the status of the Government by the infusion into it of the popular element.

BENGALUR,
28th, Oct. 1906.

1626. *The Bengalee* styles the pro-partition memorial submitted to the Secretary of State by Nawab Salimulla and his satellites, an outrage upon truth and common sense. It claims to be the memorial of the 31 million inhabitants of the new Province, whereas the entire Hindu population and a large section of the Muhammadan community are clearly opposed to the partition. The memorial contradicts itself by recognising the existence of an effective and organised opposition to the partition, and it is sought to demolish their arguments by an abuse of the men who are the leaders. The usual reasons of the official supporters of the partition are put forward, but the evidence in favour of a Presidency Government far outweighs the attempts made to condemn it. The journal supports the prayer for a Commission of Inquiry, as it is confident that overwhelming evidence will be forthcoming for the withdrawal or at least the modification of the partition.

OFFICE OF THE INSPR.-GENL.
OF POLICE, L. P.,
WRITERS' BUILDINGS,
The 3rd November, 1906.

F. C. DALY,
Persl. Asst. to the Insp.-Genl. of Police, L. P.